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COLORADO CATHOLIC, SIXTEENTH YEAR.

Mgr. Martirelli at Denver---Dr. Leinhan Visits Zion

Monsignor Sebastian Martirelli, apostolic delegate to this country, arrived in Denver last evening at 9:15 o'clock, accompanied by the secretary of the apostolic delegation, Rev. Father Frederick Z. Rooker, escorted by Right Rev. N. C. Matz, who met Mgr. Martirelli at Pueblo, says the News of June 1.

Mgr. Martirelli being inaccessible, it remained for Father Rooker to announce that the visit of his superior to Denver had no ecclesiastical political significance whatever. When questioned regarding the diocesan importance of the visit, Father Rooker said that the matter had never come before the delegation in any form whatsoever, and their knowledge was simply gleaned from the newspaper reports.

"I am to blame for the delegate's visit to Denver," said the secretary of the apostolic delegation. "He wished to be back in Washington May 31, but I persuaded him to give me until June 4, and so enable him to see the big western cities. As a consequence he has seen Portland, Seattle, San Francisco, Salt Lake and will see Denver, Omaha and Chicago before we return to Washington. Mgr. Martirelli was greatly impressed by the Royal Gorge, Eagle canyon and the other wonders of Colorado scenery," continued Father Rooker, "and after coming through the Royal Gorge told me that it was the grandest and most impressive sight he had ever seen."

Mgr. Martirelli went west in order to confer the pallium on Archbishop Christie of Portland, Ore.

OF A DISTINGUISHED FAMILY.

Sebastian Martirelli was born 22 years ago at Lucca, in Tuscany, Italy. His two elder brothers, having long since entered the Augustinian brotherhood, he followed their example at the age of 14, and has been with that order ever since. After taking the novitiate, he was assigned to the brotherhood and was later appointed procurator. He was elected general of the order about 1888, and continued in that position until 1894, when he was appointed to his present position.

Father Rooker, the secretary of the apostolic delegation, is always devoted to the cause of the Holy See, and is practically one of that fraternity himself. His father was the owner of the Express, Knickerbocker and Press, all Albany dailies, and Father Rooker is the president of the company which controls these journals.

Dr. Rooker, the archbishop's secretary, was born in Albany, N. Y., about 25 years ago. He graduated from the high school there and was then sent to Rome to finish his education and was ordained there. His mother was a Catholic, but his father, who died two years ago, was always a Protestant.

ANNIVERSARY OF THE BISHOP.

The dinner given by the Bishop to Monsignor Martirelli in order that the pastors of the city may meet him, was the nature of a declaration of his ordination. Twenty-six years ago, May 21, 1874, the suffragan was ordained to the priesthood in the old cathedral by Bishop Machefault. Bishop Martirelli, who is now in Rome at the chapel of the House of the Good Shepherd and Monsignor Martirelli celebrated 8 o'clock mass.

SOMETHING ABOUT VISITOR.

Mgr. Martirelli, the apostolic delegate, is a thorough man of affairs. Although an Italian, his fifteen years of professional work as teacher in the science of theology to Irish novices has given him what he calls his Irish bearing, which is an added charm to a man naturally possessed of many. He is said to make excellent speeches in English, and is a fluent speaker of Italian, of a genial disposition and in every way exceptionally equipped for his work in this country as a representative of the Pope. He has given evidence of his ability in his previous work, and has received satisfaction all over the country. He has had the settlement of many difficult and trying cases affecting large interests, and has never failed in his mission, and before him went the majesty of the Roman name and with them the benefactions of the Roman power. But Rome's greatest glory was not gained in civil affairs. Caesar gave way to Christ, and what Caesar in his might was unable to do, Christ in His weakness was able to accomplish. Rome began a new era of conquest. Patrick went out Rome's legate and the sacred life of the church on the island of saints and scholars. Boniface went in the name of Rome to Germany, and unconquered Germany bowed the knee to Christ. Augustine went with his monks and Canterbury is even in our day a glorious though mutilated witness to his success. What Rome began, she fostered. Year by year, now to this nation, now to that, the apostles send from the apostolic see those who may speak in their name and act by their authority.

SECOND IN AMERICA.

Mgr. Martirelli is the second papal delegate sent to America. A writer speaking of the touch which Rome has always kept with the world, says: "For many a century her heralds fared out of the Latin gate to the Latin tribes, but the day came when from every gate of Rome went out her representatives to every nation of the earth. The Roman legates traversed the globe, and before them went the majesty of the Roman name and with them the benefactions of the Roman power. But Rome's greatest glory was not gained in civil affairs. Caesar gave way to Christ, and what Caesar in his might was unable to do, Christ in His weakness was able to accomplish. Rome began a new era of conquest. Patrick went out Rome's legate and the sacred life of the church on the island of saints and scholars. Boniface went in the name of Rome to Germany, and unconquered Germany bowed the knee to Christ. Augustine went with his monks and Canterbury is even in our day a glorious though mutilated witness to his success. What Rome began, she fostered. Year by year, now to this nation, now to that, the apostles send from the apostolic see those who may speak in their name and act by their authority."

REPRESENTATIVE OF ROME.

"This is the significance of the papal delegate's visit to America. Archbishop Martirelli stands for Rome. He comes to the Catholics of this country as the personal representative of the Pope. He is the Pope's ambassador and is therefore called the apostolic delegate. The delegate stands for all this, and all this means much to the Catholic church in America."

"In the United States the church had to fight her way against hostility and the disadvantages of a new country. Rome, ever watchful, saw that the time was come to inaugurate the reign of regular church law, and established here the apostolic delegation."

There have been here two delegates as yet--Cardinal Satolli and Mgr. Martirelli. Satolli had to deal with many a long-standing grievance and many a deep-rooted controversy, and the clergy of America would be more than grateful if it did not acknowledge the wonderful amount of real good his coming accomplished."

Archbishop Martirelli succeeded to the regular work of the delegation. His training eminently fitted him for his task. Since the age of 14 he has been an Augustinian and has held the highest offices in his order. Those offices mean that he has dealt with men and dealt with them successfully. He is not a recluse, who judges the world from books. He likes to meet men to speak with them, to hear their experiences and opinions. As general of his order he has visited many countries and has therefore those broad views that come from intelligent travel. He has been through Ireland some five times and knows not only the geography of the country, but is familiar with the little known, though glorious history of its religious establishments."

Monsignor Martirelli's visit to Denver was prompted by a desire to see Colorado on his way home to Washington from Portland, Ore., where he went to impose the pallium on Archbishop Christie of the Oregon diocese. His stay in Denver will be limited to one day, and it is not likely that he will take part in any public ceremonial service of the church while here."

Monsignor Martirelli is not a cardinal, as has been stated, nor is he a diplomatic representative of the Vatican. His functions are chiefly those of a judge for the settlement of differences that may arise in matters of church administration where it is not desired to take the more cumbersome canonical procedure of the ecclesiastical courts, which begin with the diocesan and proceed by regular steps to the final appeal to Rome."

OBJECT OF THE VISIT.

His secretary, Dr. Rooker, explains the nature of the papal delegate's office, and his reason for visiting the west. "The cardinal title of the ecclesiastical office held by Monsignor Martirelli," says Dr. Rooker, "is that of papal delegate to the United States."

"No, that is not the same thing as papal legate. In fact, it is a very different office. In Vatican diplomacy the papal legate is in the first place always a cardinal. He is not a general ambassador of plenipotentiary, but is charged with some specific mission, and his functions are limited to that special purpose. He is described in the Latin phrase as legatus, a legate; that is, sent from the side of the pope. The ambassadors of the pope accredited to the Catholic powers of Europe are called nuncios. They represent the holy see in a general and not merely a specific character."

"No, there is no papal nuncio or other diplomatic representative of the holy see in the United States. Monsignor Martirelli is not a nuncio, but is recognized by the American government as a representative of the Vatican. Of course, there is no recognition, and the government at Washington, and is not recognized by the American government as a representative of the Vatican. Of course, there is no recognition, and the government at Washington, and is not recognized by the American government as a representative of the Vatican."

FUNCTIONS OF DELEGATES.

"The functions of the delegates are similar to those of a court. Where differences arise in the church, in any part of the United States, and the parties do not desire to follow the canonical process, the delegate takes the testimony and decides the issue. Where differences are submitted to him in that way his decision is final. There is no appeal."

"The object of the hearing? Well, all our proceedings and testimony are put in writing. We take no oral evidence. The delegate could not, of course, travel about the country taking testimony, and therefore everything is put in writing and sent to Washington. We frame interrogatories and the answers are sent to us."

"No, it is more speedy than the canonical process where the appeal is presented to the final court in Rome, but there are some times delays in the judge's power according to the fact that instructions or questions in writing sent by mail are sometimes misunderstood and the process has to be repeated."

"Under the canonical practice the matter in dispute is first of all heard by the bishop of the diocese exercising all the functions of an ecclesiastical court. The bishop is called the ordinary. He examines and cross-examines and everything is put in writing. Then the witness has the testimony read to him and he assents to its correctness or makes such change as may be necessary to make it accurate according to his knowledge of the facts."

POWERS OF THE DELEGATE.

"The powers of a papal delegate are very extensive in matters of discipline. In a large organization there must be some friction and the delegate is constituted a sort of supreme tribunal for the settlement of such matters without involving a procedure that may consume a long time. The delegate's office for this country has been in existence since 1862. Although we have but a small staff, consisting of the delegate, the auditor and secretary, we keep full records of all proceedings at our headquarters in Washington."

Although not a cardinal, Archbishop Martirelli is sometimes spoken of as a possible successor to the chair of St. Peter. He is the confidant of the holy father in a high degree and his administration of his present important and difficult office has been most successful."

The Papal Delegate Receives an Ovation on His Arrival at the Colorado Capital From Salt Lake---Received by Bishop Matz at Pueblo---Bishop of Auckland Royally Entertained Here.

RECEPTION IS TENDERED BISHOP OF AUCKLAND



BISHOP LEINHAN OF AUCKLAND, N. Z.

A representative audience gathered in the study hall at All Hallows college Saturday on the occasion of a complimentary entertainment tendered to the Right Rev. George M. Leinhan, D. D., Bishop of Auckland, New Zealand, who is passing through this city en route to the Antipodes, from an audience with Pope Leo XIII at the Vatican.

In addition to the special feature of the entertainment, there was considerable interest manifested in the occasion from the fact that the students at the institution were down on the programme for a contest in elocution. A pleasing entertainment was the result which comprised recitations, orchestral selections and instrumental solos rendered by the pupils in a manner worthy of adults.

The oratorical contest was productive of work that bore evidence of careful study and attention to gesture and detail to a degree that J. D. Specker, S. A. Mann and H. G. Whitney who acted in the capacity of judges, were at times scarcely tried to award the palm. The competitors were divided into three classes; the juniors, minors and the seniors, which produced thirteen aspirants for the three medals offered to the successful orators.

Among the six competitors in the junior class, John Mulvey was accorded the prize for his rendition of "Bernardo del Carpio" while "The Old Professor" of Reid Lawlor received honorable mention. The minors produced a juvenile comedian in the person of little Lake Siegel, whose "Elf Child" brought down the house. Ed Bonner taking second place. In the senior class the struggle for

supremacy was productive of four good recitations from which James Cloomer emerged triumphant by his conception of "Nolan's Ride." After considerable discussion on the part of the judges, Richard Luxen secured honorable mention for his character work in "The Opera House." Among the "musical features of the evening was a violin solo on the part of the well known prodigy Arthur Pedersen, whose effort was vociferously cheered.

The entertainment concluded with a short humorous address on the part of the distinguished guest of the evening, Bishop George M. Leinhan was born in London in the year 1858 and finished his classical education at the University of London. He was ordained in 1885 by the priests of the Auckland diocese to fill the place of the deceased bishop. The choice was confirmed at the Vatican and he was consecrated bishop in November, 1894. In March, 1899, he went to Rome, where he gave to Pope Leo an account of the diocese and carried with him the resolutions of the First Catholic synod of Australia. During his present trip he has visited various parts of England, Ireland, Spain, France and Italy and returns to Salt Lake City to enjoy the hospitality of Father Larkin and the Marist fathers at All Hallows college, where he will be their guest for the next few days. He sails for New Zealand and July 4 from San Francisco to return to his diocese.

The first missionaries to enter Texas were those who accompanied La Salle, the French explorer. They were five in number, and entered Espiritu Santo Bay, January 1685. Here La Salle built a fort on the spot which is now occupied by the Bahia Mission. In the chapel erected in the fort the five priests offered the Holy Sacrifice and administered the sacraments, with drawing from Texas to Canada at the end of two years. Then came the Franciscans from the Apostolic College of Queretaro and Acatecas, Mexico, who founded missions on the Rio Grande.

The Pioneer Spanish priest was the Franciscan Father Damian Mazanet, who accompanied the expedition of Alonso de Leon in 1689. Father Mazanet's auxiliaries were Father Michael Fontenberry, Francis Casanas, of Jesus and Mary, Anthony Jorday and Anthony Pereira. The missionaries left Monclova on the 27th of March, 1690, and crossing the Rio Grande proceeded to the country of the Aztecs, which they reached about the middle of May, where they established the mission of San Francisco de los Tejas.

The fathers who went to Texas in 1685 were Father Hidalgo, Estrellado, Fortuni, Garcia, Monge, Seldana, Miranda, and Garayococha. In 1700 on the 1st of January, the Fathers Hidalgo, Anthony de San Bernardino, y Olivares, with Father Pedro de Espinosa, crossed the Rio Grande, and steps were taken to establish four missions there. These were maintained till 1718, when the chief mission was transferred to San Antonio.

The records of San Fernando Church, in San Antonio, show that the Mission of San Antonio was first established in 1703, on the banks of the Rio Grande, under the title of Mission of San Francisco Solano. It was afterwards transferred to the neighborhood of San Ysidro, then to San Jose on the Rio Grande, and finally to the San Antonio River.

In order to prevent the French at Natchitoches from erecting establishments in the province of Texas three expeditions left Coahuila, Mexico, in the years 1681, 1691, and 1716. The first and second expeditions merely went out to learn the designs of the French. On the third expedition, which set out in 1716, nine friars of the college of Santa Cruz of Queretaro and of Our Lady of Guadalupe, the Fathers Fray Antonio Margil de Jesus as superior or president, established six missions in the most northerly part of the province, and a few years afterwards another was built near the Presidio at Our Lady Del Pilar de los Adaes, seven leagues from the fort of Natchitoches, in Louisiana.

In 1716 the mission of San Antonio Valero was erected not far from the capital of the province among the Indians, the San Antonio, and others; the same year the mission of Concepcion was established among the Sanjacos and Totonacs; in 1720 the mission of San Jose de Aguayo among the Pamunios and Mesquites; in 1725 the missions of San Juan Capistrano and San Francisco de la Espada among the Pamaquies, Quijanes, Pecos and Arapaites.

These Franciscan missions remain today in their ruined state, a monument to the zeal, arduous labor, and noble taste of the early Spanish missionaries. As the author of "The History of the Catholic Church in the Diocese of San Antonio" justly remarks, New England has nothing equal to them in the most beautiful, the celebration of the Eucharist, the Pilgrim and the Puritan. They stand out uniquely as a memorial of the self-sacrificing devotion of the fathers of the church.

The spirit of St. Francis in their lofty and sanctified desire to win from savagery and sin the benighted children of the forest and prairie. The arm of God relied not upon the sword, but the spirit of truth, and the footprints of the saintly Franciscan, Father Antonio Margil, will exhale in Texas the perfume of the Catholic virtues of the Indian and long after the cruel memory of a Santa Anna has mingled with the dust of the Alamo.

Of the four Franciscan missions hard by San Antonio, San Jose is unquestionably the most beautiful. The celebrated artist Huica was sent from Spain, and spent several years in carving the various ornate statues of the building. The front doorway is thirty-five feet high, the doors, solid live-oak, covered with cedar, nicely carved, have, like the statues around the doorway, long since suffered at the hands of vandals. The spiral stair of live-oak and the cedar ladders are still the only means of getting up to the tower.

What is known as the First Mission, or Mission de la Concepcion, is on the east bank of the San Antonio river, about two miles below the City of San Antonio. Its style is Christianized Moorish--a style which prevails in many of the Mexican cities of today. The walls of the interior are painted with various emblems, among which are the cord of the Franciscans, a serpent, and the seven doves, or sorrows, which pierced the heart of the Virgin Mother.

The third mission, or the Mission of San Juan Capistrano, does not possess the very graceful charm of architecture of the other two, yet it is well worth the visitor's attention, for from its well-marked out squares and ruined battlements one may judge of the general plan of these refuges and of the perseverance of those Franciscan brothers who wrought these wonders out of such unpromising materials.

The fourth mission, or the Mission of San Francisco de la Espada, is in a better condition than the third, and gives a more complete idea of the purpose and plan of the old Spanish missions of Texas. Much of the old rampart wall is intact, and on the southeast corner is a well preserved bastion which is pierced with musket and cannon holes.

The Alamo Church is all that remains to us of what was once the extensive Mission "del Alamo," or Mission "San Antonio de Valero." The greater portion of the modern plaza was once enclosed within walls, as were also the barracks and convent buildings, but it was in the church that its heroic defenders, on March 6, 1836, made their last desperate stand for the liberty of Texas.

These Spanish Mission Churches of Texas are indeed a revelation in their splendor and architectural beauty which even in their decay shows them as creations of Catholic art.

While the Spaniards remained ecclesiastically subject to Mexico, it was successively ceded for spiritually by the Bishops of the See of Guadalajara and Monterey, or, as the latter was then known, Linares. In 1764 the missionaries who had come from the College of Queretaro withdrew from Texas, leaving this field to the care of those from the College of Zacatecas.

The Franciscan missions in Texas continued to flourish till about the year 1813, when they were suppressed by the Spanish government. For a number of years following this, Texas was in a state of chaos as regards the Catholic faith and the ministrations of religion. It was during this spiritually barren period that the church in Texas, which the altars of the beautiful Spanish missions stood awaiting priests to offer the adorable Sacrifice, that the Bishop of Monterey sent to Nacogdoches the last Franciscan missionary who lived and suffered for the faith in Texas--Father Diaz de Leon, who is supposed to have met his death by assassination.

But now a new dawn is dawning for the Catholic church in Texas, for the midst of this gathering darkness Pope Gregory XVI, having learned of the sad condition of affairs, addressed a letter to the Archbishop of New Orleans requesting him to send a competent priest to examine and report on the actual state of the Catholic church in Texas. The Very Rev. J. Timon, who afterwards became the first Bishop of Buffalo, N. Y., was selected to undertake the task. As a result of his report, forwarded to the Holy See, the Sovereign Pontiff resolved to establish a distinct jurisdiction in Texas, and Very Rev. J. Timon and Rev. John M. Odlin were appointed in 1839 prefects-apostolic and vicars respectively. Rev. Father Odlin started immediately for San Antonio, with an armed wagon to protect himself against any attack from the Indians. Father Odlin's work in San Antonio was a good deal of a struggle, where he was successful in petitioning congress to confirm unto the Catholic Church its churches and missions.

On the 10th of July, 1841, Pope Gregory XVI erected the Republic of Texas as a vicariate-apostolic, and Right Rev. John M. Odlin was appointed Bishop of the vicariate. He was assigned to the newly constituted vicariate, the churches in Texas at this time, as we learn from Bishop Odlin's report, were: The San Fernando parochial church, San Antonio de Alamo, Church of the Concepcion, Church of San Jose, Church of San Juan, Church of La Espada, in Goliad, a parish church, in Victoria a picket church, on the San Antonio river, at the ranch of Don Carlos de la Garza, the log church of Santa Gertrudis, besides two other churches in Laredo and Seleta.

In 1861, when Bishop Odlin was translated to the metropolitan see of New Orleans, the vicar in Texas, the Right Rev. John M. Odlin, was succeeded by Rev. Father Odlin, who had been pastor of the San Antonio de Alamo church, San Antonio de Alamo, Church of the Concepcion, Church of San Jose, Church of San Juan, Church of La Espada, in Goliad, a parish church, in Victoria a picket church, on the San Antonio river, at the ranch of Don Carlos de la Garza, the log church of Santa Gertrudis, besides two other churches in Laredo and Seleta.

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